The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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SINGING "BLEST BE THE TIE THAT BINDS"

By Chas. F. Reitzel, *Author and Bible Teacher, Altoona, Pa.*

These are the days of compromises and get-together movements. The air is fairly pregnant with the spirit of federation. Now getting together is all right so long as it is upon God's basis. And federation is not objectionable, if the things federated are in perfect unity at heart. But the federations of the present time are certainly some strange mixtures. It is said that "Politics makes strange bed fellows." But this is not alone true of politics. The same can be said and that truthfully, of religion. And nowhere is this incoherent, incongruous mixture more evident than in the realm of the modern federation movements.

We are reminded of a pastoral call we once made at the home of a sick woman. Among other things, she told us about a disobedient act of her son, a lad of about five summers. Addressing the little fellow by name she said, "I ought to punish you for that." And what do you suppose the youngster's reply was? The little codger looked up into his mother's face and said, "Mamma, let us sing, 'Blest be the tie that binds.'" Gladly would the boy have sung that old and sweet familiar hymn with his mother, if by so doing the mother would have forgotten all about the controversy. But there was no getting together, no "Blest be the tie that binds", so long as the controversy had not been settled or made right.

The Lord has a controversy today with the world, and it is all about the rejection of His Son, and this controversy has been going on now for nineteen long centuries. Yet in spite of this controversy the world is seeking to win the friendship of the church, and as much as says, "Let us sing, 'Blest be the tie that binds.'" But such a thing is absolutely out of the question. How can there be a "tie that binds" the world and the church together, when at heart the world has nothing but rancor and bitterness for the church, the real body of Christ? To bind the two together so long as the world has not been regenerated, would be such only in name and, at best, a mere superficial, external thing. Nothing but an **internal** bond will suffice, the "tie that binds our **hearts** in **Christian love.**"

SPECIAL ANNOUNCEMENT

Our readers are aware that the three Missionary Societies interested in "The European Harvest Field" and working in the same territory in Central and Eastern Europe have for more than two years been united in one office, at 704 Schaff Building, 1505 Race Street, Philadelphia.

These three organizations are the AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION, the RUSSIA EVANGELIZATION SOCIETY and the CHRISTIAN TESTIMONY TO JEWS.

It has probably been noticed that, in addition to this close affiliation in one office, the Directorate of the three organizations was in some measure "interlocking," and thus the interests of all the societies have been peculiarly close and harmonious.

It is only a natural outcome of this affiliation that the three societies have now agreed to a complete merger, under the title of "THE AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION."

While the final details of the merger are still in embryo, it can now be announced that the offices will hereafter be located at 156 Fifth Avenue, New York City, and the following officers and executives have been chosen to head the merger:

President, Rev. Arno C. Gaebelein, D.D.; Vice-Presidents, Alwyn Ball, Jr., and Herbert Hogg; Secretary-Treasurer, Col. E. N. Sanctuary; General Director, Rev. W. S. Hottel; Field Secretary, Rev. George W. Hunter; Office Secretary, Norman J. Smith.

It is probable that the membership of the new Board of Directors will comprise practically the complete personnel of the three former organizations.

The missionaries working under each society will now be cared for by the American-European Fellowship. Those who have contributed in the past through either of the societies or to any phase of the work may rest assured that the new merger will carry on all work in the field without change or interference.

Gifts should be sent to the new office, and checks may be made out to Col. E. N. Sanctuary, Treasurer, 156 Fifth Avenue, New York City. Donors are urged to make the same designations regarding disposition of their gifts as may have been their custom in past years, and to feel free to write concerning any question or problem connected with the work. Rev. W. S. Hottel will continue to edit "The European Harvest Field."

A CALL TO GOD'S CHILDREN

It is the avowed purpose of apostate interests, infidel and modern religionist, to subdue all full-Gospel testimony everywhere. However mighty may be Satan's machinery, we believe in the "Almightiness" of our God and His Christ, and that, being in the end-time, we naturally are beneficiaries of Christ's dispensation to the end-time or Philadelphia Church. "I know thy works: behold, I have set before thee an open door, and no man can shut it" *(Rev. 3:8)*. Having, therefore, this precious promise, let us **pray**, and **witness** untiringly for it will not be long until we shall be rewarded with that glorious **"rest"** that "remaineth to the people of God" *(Heb. 4:9)*. The days now are short and very evil and the Saints of God need to be alert, and how thrilling it should be to all the true children of God to think that now, any moment, they may suddenly be "Caught up to meet the Lord in the air." Away from the stench-laden atmosphere of an apostate world; suddenly transformed into glorified Saints like unto their

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

Published monthly by the American-European Fellowship for Christian Oneness and Evangelization, Room 528, 156 Fifth Avenue, New York City.

Pastor W. S. Hottel, General Director ..... Editor
Norman J. Smith, Office Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. ..We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

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THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.
2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.
3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. Prompt renewal will greatly help the work.
4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. We thank you all for your sympathetic co-operation.

GENERAL INFORMATION

A NOTE OF GRATITUDE

I just want to send you these lines and thank you warmly for sending me the letter of December 28, telling of the Bible being allowed to be printed in Russia and the further need; also for the Prayer Calendar. I praise God for the privilege to pray, though I can't give much. Have just now sent a few dollars. May the people in Russia and other countries of Europe who really hunger for the Word have it, shall be our prayer. And, praise the Lord, He hears and answers prayer.

A WORD OF RECOGNITION

My dear Mr. Steele:

Somebody has been good enough to send me "The European Harvest Field" for some time past, and I have been very greatly interested. Of late, too, I have received a little prayer leaflet, entitled, "Europe's need of Prayer", published by the "Russia Evangelization Society", which I have found blessing in using daily.

Mrs. M. L. B.

REVELS IN ITS PRECIOUS TEACHING

Dear Brethren:

As all the enclosed names (nine of them) are interested in missions, it might be profitable to mail them your printed matter regarding the Russian Bibles and Concordance, as well as Prayer Calendar, "Europe's Need of Prayer." I am glad to say it has enabled me to pray more definitely. As to your periodical, I **just revel** in its precious teaching and exposition. May God bless you and Increase subscribers.

H. J. J.

A BELATED CHRISTMAS GIFT

Received your letter of December 23, and wish to thank you for the leaflet, "Europe's Need of Prayer." It has enabled me to know where to send a few articles of clothing which I have been holding for just such a purpose. No, I have not forgotten Europe, but nevertheless the booklet emphasizes her great need, so my daughter and I are sending a rather belated Christmas gift to the Russia Evangelization Society, to be used as you think best.

It is only a small offering, but I am sure God, who knows all the circumstances, will find it acceptable. Opportunities are fast slipping away in these "last days," but praise His precious Name! Many faithful missionaries and workers everywhere are doing all they can.

A SPLENDID IDEA

February 8, 1928.

Russia Evangelization Society,
156 Fifth Avenue, New York.

Dear Brethren in Christ:

Some time ago, when thinking over circumstances in my life at present, the many privileges I have because I have a Bible and am a believer in Christ, and comparing it with those people who have neither Christ nor the Bible. How I praise God for my privileges and long Oh! so much to do something more to give the Bible to those who do not have the Precious Word. A new idea came to me of saving up some money for that purpose. I live outside the city, and it takes about one and a half hours to go to the church I belong to, so often, especially in the evenings, I cannot go to the meetings. I wish so much I could attend. So the thought came to me to give the care fare (25¢ each time), for each such meeting that I wish to go to and cannot, spending some of the time in prayer and praising God for my Bible and other good reading matter I have. So now I have two dollars, and send them forth for Russia, praying that some poor souls may have the Word of Life very soon. Sincerely in Christ.

E. L.

THE NEED IN BULGARIA

In reply to a letter addressed to Paul L. Mishkoff in which he was asked how much money he needed to carry on the work in Bulgaria, he says, "Six men at $20; three women at $15; Rent of Bible Hall and reading room, $50; travel and office expense, $70. Total, $275 monthly. Then we need money to publish tracts and books in the Bulgarian language; also to print our monthly paper, and for relief work." This is something to pray about. And what an investment! There is nothing in which we can invest our means that brings so rich returns as the ministry of the Gospel and the salvation of souls.

AN EXAMPLARY DEED

A good friend and Brother in the Lord sent on the following letter and a gift of $60.00, which we are impressed to designate "An Examplary Deed". May many others be moved to do likewise.

Seminary Hill, Texas
February 27, 1928.

Dear Brother Hottel:

Brother Lozuk, the Russian and Polish Pastor of the Church here received a letter from Brother Kovalchuck stating that they had a very fine chance of buying centrally located lots with an old house on it (where they now worship) for $60.00, if they had the money. This was laid upon our hearts so definitely that we cannot withhold the money, although we really do **not have it**—it is our "substance for the morrow." But such are the "widow's mites", not the half-pennies, as some conveniently try to understand it. We do not know if we will have enough cash to carry us through the rest of the school year, but we **must** send this—the Lord will take care of the future.

Please forward this money to Brother John **speedily.**

Next Sunday we will lay this matter before the Russian-Polish Church and ask them to contribute another $100.00 needed for the very necessary enlargement of this building to accommodate the growing congregation.

Yours in Him,

THE FIFTH ANNUAL SUMMER BIBLE CONFERENCE AT OAKLANDS PARK NEAR HAMILTON, ONTARIO

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For information address the President, W. S. Hottel, The Philpott Tabernacle, Hamilton, Ontario, Canada.

Miss Margaret Griffith, who has labored in Poland for a few years, will be glad to arrange to speak about the great European Mission Field to groups of believers anywhere. She has a great story to tell. Address her at the New York office.

EDITORIAL

ISRAEL'S WILDERNESS EXPERIENCE

The history of Israel, after they had crossed the Red Sea, as it is recorded in the Book of Exodus, is full of rich and helpful spiritual instruction. The proper history of their wilderness wanderings is recorded in the Book of Numbers, while in the Book of Exodus we find the history only, for the most part, as it reflects God's grace in meeting their needs and in teaching them the needed lessons of dependence upon God. But a few brief hints concerning the lessons God sought to teach Israel in the wilderness, while at the same time He was manifesting His great grace and patience toward them, must suffice to set the student upon the path of thinking and meditation.

1. Israel's being in the wilderness was the natural and inevitable result of their redemption. They could not be anywhere else as a people delivered from Egypt by God and bound for the land of promise, the land of their inheritance. It was God Himself, their Deliverer, who made choice of their path from Egypt to Canaan. It is written: "But God led the people about, through the way of the wilderness of the Red Sea" *(Exod. 13: 18)*. It is therefore quite obvious that Israel's being in the wilderness and having to pass through it was the immediate result of their deliverance from the land of Egypt by God; it was God's way for them.

2. The wilderness was to be to Israel a school, a place of discipline and of instruction. The Lord brought them into the wilderness and led them through it in order that they might be taught some much-needed and valuable lessons. To be sure, the learning of the needed lessons was most trying and painful to Israel, as the learning of all real valuable spiritual lessons is to God's people of every age.

The learning of spiritual lessons is the thing we prefer to call "Christian experience", and not some such a thing as sends one off into a sort of a dreamland of ecstacy and a fit of emotion and happy feeling. Undoubtedly the believer who is in possession of real Christian experience and who has been and is exercised thereby, will and does have real joy and happiness, since such is ever the fruit of real Christian experience. But Christian experience itself is different from the joy and happiness it brings. Real Christian experience, apart from the fact of the indwelling and the inliving Christ is, a true and real knowledge gained of one's own utter good-for-nothingness and weakness, as well as of the patience and faithfulness of the Lord. This particular phase of Christian experience comes through the pressure and discipline of sharp and acute testing.

(1) In the wilderness Israel was to learn not to depend upon themselves, their own strength, their own resources and their circumstances. They were to be weaned from every human and earthly dependency.

(2) In the wilderness Israel was to learn to lean entirely and wholly upon God. They were to learn the lesson of casting themselves wholly upon Him.

(3) In the wilderness Israel was to learn to know God in His marvelous grace and matchless power. They were to learn to know how gracious He was and what might He possessed.

(4) In the wilderness Israel was to learn to know God as their Redeemer and Deliverer. They were to learn to know that God and not Moses was the One who brought them out of the land of Egypt.

(5) In the wilderness Israel was to learn to know God's faithfulness in all the minutest details of their daily life.

They were the people of God's choice and were in covenant relationship with Him. He had chosen them, in Abraham, in His own sovereign grace, and according to His purposes of grace had bound them to Himself, as His people, by a covenant in which He bound Himself to act toward them in grace and truth.

He had pledged the land of Canaan to them by a covenant and so was responsible to bring them into it. This He had undertaken and begun to do when He came down to deliver them, and thus brought them through the Red Sea. Now that they were delivered from Egypt and in the wilderness, He wanted to teach them that He took a personal interest in all the smallest details of their life, their water, food, guidance and clothing. To do this, He had to allow their natural store to become exhausted, or else to lead them to places where there was none.

So for Israel the wilderness was a school wherein they were taught the lessons of valuable experiences. All this has its instruction for us as God's redeemed people. These things are types for us, and in our lives as people of God will be found their real antitypes.

3. The wilderness path and life of Israel is a type of the life lived by the believer who has entered into the real spiritual meaning of oneness with Christ in His crucifixion and death. The believer who has learned to know, apprehend and recognize his oneness with Christ in His crucifixion and death, as well as in His resurrection and risen life, knows what the wilderness means.

The believer is called with a Heavenly calling in Christ, and if he lives in the conscious recognition and apprehension of his calling, he finds no portion or satisfaction in the world and worldly things. To him the world is as barren and bare as the wilderness was to Israel.

The believer holds a Heavenly position in Christ, and if he lives in the conscious recognition and apprehension of his Heavenly position, he is dead to the world, its honors, pleasures, joys, wealth, influence, maxims and ambitions. The believer who lives and walks in the constant conscious recognition and apprehension of his Heavenly position in Christ, has learned to glory in naught save the Cross of the Lord Jesus Christ. He recognizes a threefold crucifixion; namely,

First, That Christ was crucified for him, as his substitute, the One who died for him the death he himself should have died on account of his sin.

Second, That he is crucified unto the world in the Cross and crucifixion of Christ.

Third, That the world is crucified unto him in the Cross and crucifixion of Christ *(Gal. 6:14)*.

The believer has a Heavenly hope in Christ, and is looking for a Heavenly and better country, and hence recognizes himself a "stranger and pilgrim" on earth and on his journey to his Heavenly home.

The moment the believer really enters into the hearty and conscious recognition and apprehension of his oneness with Christ, the world to him is a barren place—**a real wilderness.** From that time on he will and does meet with many things that are real, painful and trying. He will be called upon to face many bitter and crushing tests. But they are all permitted of God for the purpose of teaching him lessons of dependence upon Himself. They are permitted to the intent that every bit of self-reliance and worldly and human dependence may be broken down, and that he may be cast entirely upon God and that God may be given a full opportunity to display His grace, love and power in and through him. And, since his life is made up of many things, some large and some small, God desires to teach him that He would take care of him in all the varied details of life.

The lesson God would teach all His children is the lesson of absolute reliance upon Himself. The trials and tests He permits to come into their lives in the wilderness through which they are passing, are all for the purpose of teaching them that their Redeemer is their caretaker, the One who has made ample provision for all their varied and manifold need, as it is written: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"? *(Rom. 8: 32)*.

God freely gives His children all things they need. When He redeemed and saved them He undertook for them, and He has beforehand made provision for all their varied and manifold need for the entire wilderness journey. God is a liberal and a cheerful giver. His gifts are the expression of His bounteous grace. He does not give as do some men.

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OUR CREED: THE WHOLE BIBLE

OUR PULPIT

A MONTHLY SERMON

OUR MOTTO: PREACH THE WORD

THE BLOOD IN THE OLD TESTAMENT

(A sermon preached by the Editor in the Philpott Tabernacle, Hamilton, Ont. Stenographically reported—revised.)

In the purposes of God blood and death are closely associated. When God demands blood He demands death; for long ago Moses informed us that the life of the flesh was in the blood *(Lev. 17:11)*. Therefore, when God demanded blood He demanded death, He demanded the life poured out. When blood is shed at His demand, the sentence of death has been executed. When God saw a victim die and shed its blood, then His sentence of death was executed and the claims of His holiness were satisfied.

In the eternal scheme of redemption, blood holds a central and a supreme place. Blood does not begin in Genesis of the Bible, but it begins in eternity with God. Before the foundation of the world God foreordained that Christ, "the Lamb without blemish and without spot" should be slain to redeem mankind from sin *(I Peter 1:18-20)*. In the eternity past, therefore, blood was in the mind of God as the means of man's redemption and salvation, In the eternal scheme of redemption, in which blood is central and supreme, God wrought out the work of redemption through various dispensations of time, both in type and symbol, as well as in actual reality.

In the Old Testament we have types and symbols, beginning with Genesis 3:21. In the New Testament we have the reality of the Old Testament types and symbols, in Jesus Christ. John tells us, "The Law was given by Moses, but Grace and Truth came by Jesus Christ" *(John 1:17)*. The word "Truth" as used here by John does not mean so much a statement of fact as it means reality over against shadows.

In the Old Testament there are the shadows of redemption. When Jesus Christ came the reality came. It has been said, and rightly so:

"The Old Testament is in the New unfolded; the New Testament is in the Old enfolded."

The red line of blood runs right straight through the Bible from Genesis to Revelation. In Genesis it becomes the basis of acceptance with God, and in the Book of Revelation it is the theme of the redeemed in the presence of God in the Glory. And all in between, you will find the Scriptures full of blood. In the light of these facts let us consider what the Old Testament says about the blood.

First, the blood provided a covering for the naked. We find this in the passage in Genesis 3:21, which reads as follows: "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them". It is to be observed that sin had completely stripped man; that before God he was completely naked. The record says that after they ate of the forbidden fruit their eyes were opened and they saw that they were naked. Their innocence and their moral glory were gone. They had acquired a knowledge, just as the serpent had said to them, "For God does know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil" *(Gen. 3:5)*.

They had acquired that knowledge. But the knowledge did not mean to them, I trow, what they expected it would mean; for to them it was the knowledge of the happiness of a holy and the misery of a sinful condition. Up to the time they ate of the forbidden fruit they had had the knowledge of the blessedness and the happiness of a holy and innocent condition, and they knew not the misery of sin; but now their eyes were opened and they became conscious of the misery of a sinful condition.

I would have you observe that sin did not only strip Adam and Eve of their moral glory and of their innocence, but it stripped them of everything worth while. It stripped them of love, of rest, of joy, of fellowship, of righteousness and of innocence. They were completely stripped of everything worth while.

Now an artificial covering would not do to clothe them. When they discovered their nakedness the record says that "they sewed fig leaves together, and made themselves aprons" *(Gen. 3:7)*. But it is evident that these aprons did not cover their shame, did not clothe them; for we find them sneaking away and hiding amongst the trees of the Garden when "they heard the voice of the Lord God walking in the garden in the cool of the day" *(Gen. 3:8)*.

Why did they hide behind the trees in the Garden when they had on their aprons of fig-leaves? Was it not because they knew well enough that God could see through them and that those fig-leaves did not hide their shame from the face of God? They went and hid amongst the trees that God should not see them. Shame, remorse and fear had disordered their minds, a sense of guilt had crept over them, and now they were afraid in the presence of their Creator.

What Adam and Eve did when they sewed aprons of fig-leaves together for themselves man has been trying to do ever since, manufacturing a righteousness of his own. Some try to manufacture a righteousness of reform; some a righteousness of culture; others a righteousness of good works; others a righteousness of good character; others a righteousness of religion. They are sewing these things together, manufacturing for themselves aprons with which to clothe themselves, with which to hide their nakedness from the presence of God. Why, beloved, this apron manufacturing business is Modernism in its principles in full swing. What is the core of Modernism but this? "We do not need blood," they say, "that is the religion of the slaughter-house. All we need is to live a good life. All we need is to have a good character. All we need is to be religious." That is Modernism. But that covering will not hide the nakedness of man from the presence and face of God.

When Adam and Eve discovered that even their apron of fig-leaves did not clothe them, God came to their rescue and provided a covering for them. The way God proceeded in the matter is very beautiful and also very significant. The Word says He clothed them, "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them" *(Gen. 3:21)*. This act of God was a judicial dealing with sin. God slew an innocent creature, shed blood, to procure a covering for His sinning creatures. God provided a covering by a substitutionary death. An innocent creature died and shed its blood to provide the covering for Adam and Eve, that they might be clothed. In the symbolism of the Scripture a covering stands for righteousness. And here we have a demonstration of the great principle of justification, the truth of how God justifies, and counts righteous a guilty, condemned sinner through faith in Jesus Christ.

Christ died as a substitute in the guilty sinner's stead; and Christ Himself is imputed to the believing sinner for righteousness in the purposes of God; for "He is made unto us Wisdom, and Righteousness, and Sanctification and Redemption" *(I Cor. 1:30)*. The righteousness the believer possesses is not something he receives from Christ, but it is Christ Himself. God accepts the believing sinner for Christ's sake, and every believer on the Lord Jesus Christ stands before God clothed with His own Divine righteousness—so guiltless, so free from spot or stain of sin as though he had never sinned. The blood provided a covering for naked Adam and Eve in that it secured coats of skins for them.

Second, the blood was the ground of acceptance with God. We find this fact recorded in Genesis 4:4, 5—"And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering He had not respect".

In the study of this question it has to be remembered that the way of approach unto God and acceptance with Him had been revealed. Cain and Abel both knew how God was to be approached. How did they know it? They knew it because Adam and Eve were taught how God was to be approached. When God slew the innocent creature to clothe Adam and Eve He gave them a revelation of how He might be approached by guilty sinners, that it could be only on the ground of shed blood. And undoubtedly Adam and Eve told their sons concerning this matter and instructed them as to the way God should be approached; that it was only on the ground of shed blood.

It is to be observed that there was no difference between Cain and Abel so far as their natural character was concerned, no

difference in the young men at all. They were both sons of fallen parents. They were both sinners. They were both condemned. They were both under sentence of death. There was absolutely no difference in the characters of Cain and Abel, no difference in themselves. The difference was altogether in the offering they brought, in the way they came before God. Abel brought an offering of blood. Cain brought an offering of the fruit of the cursed earth. And the record says, "The Lord had respect unto Abel and to his offering; but unto Cain and his offering He had not respect".

And how did Abel come to know that God had respect to his offering? Undoubtedly when he put his offering on the altar and the blood was flowing down, the fire fell from Heaven and consumed the offering. That is the way, all through the Old Testament Scriptures, that God manifested His approval of the offerings that were brought—the fire fell and consumed them. That was God's testimony that the offerings were acceptable with Him. Undoubtedly that is what happened when Abel presented his offering. But when Cain's offering was on the altar, no fire fell. God was not pleased with Cain's offering; and therefore no fire fell and consumed it. God had respect unto Abel and to his offering because he came before Him in His own appointed way, with an offering of blood. Abel's offering was a substitute for his life. He owned himself a sinner, deserving to die, and killed a lamb in his stead. Abel's lamb was a type of the Lamb of God, Who, in due time, was to come and to shed His Blood for the redemption of mankind—the Lord Jesus Christ.

Abel's acceptance was entirely based upon his offering, and not upon anything that he was in himself or that he did from himself. It was simply because Cain brought a sacrifice of the fruits of the accursed earth, with no blood in it, that God rejected him. God had no more respect for Abel as a man than He had for Cain as a man. God had respect only for the blood that Abel brought, and He had no respect for the fruit of the earth which Cain brought. Blood was the basis of Abel's acceptance, and because Cain shed no blood he was rejected of God. Had Cain not been a sinner, had he not been a fallen man, God would have accepted his offering as a thank-offering, as a token of his dependence as a creature. But he was a sinner, and therefore God could not accept him, save on the ground of shed blood. If he as a guilty sinner would stand before God, then he had to bring a sacrifice with blood in it. He had to bring a sacrifice, which, in the bringing, gave out the confession, "I am a sinner; I deserve to die, and I am killing this victim in the stead of myself."

But Cain virtually said, "I am not a sinner; I do not deserve to die. I have a perfect right to live. Why shouldn't I have? I am a good man; I am all right. Why should God demand blood from me? I am going to bring my offering of the fruit of the ground. It is every bit as good as an offering of blood, and most certainly it is more beautiful."

But Abel said by the offering he brought, "I am a sinner and ought to die. I deserve to die; and I take this little lamb and kill it in my stead." And that little lamb died in Abel's stead, and the blood flowed, and God accepted Abel because of the blood that flowed from the veins of that victim which he slew. The blood was the basis of Abel's acceptance with God, and Cain was rejected because he did not bring an offering of blood.

Third, the blood secured a shelter from judgment. In Exodus 12:13 we read: "And when I see the blood I will pass over you". The sentence of death had been pronounced upon the firstborn of Egypt by the Lord Himself. The Lord had said, "About midnight will I go out into the midst of Egypt: and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts" *(Exod. 11:4,5)*. The sentence of death hung over all the firstborn in the land of Egypt. But the Lord made provision for the safety of the firstborn of His own chosen people, Israel. He told them to take a lamb without blemish, of the first year, to kill it, and take of the blood and strike it on the two side posts and on the upper door post of the houses wherein they should eat it. And then, said He, "When I see the blood I will pass over you". The Lord looked for the blood, and when He saw the blood the firstborn of Israel were safe from the judgment of Death.

It will be observed that the Lord did not look for tears; He did not look for penance, reformation, good resolutions, religion. All He wanted to see was blood. Why blood? Because blood was the witness that the sentence of death had been executed. Blood set forth the principle of substitution; and God's method of salvation even in the Old Testament times was the method of substitution. Either the sinner must die or else an acceptable substitute must die in his stead.

When the blood was applied according to the command of God, the Lord assured safety from judgment. He said, "When I see the blood I will pass over you." In this connection we call attention to several points of deep interest and of great significance.

First, The blood had to be applied. The blood had to be placed upon the lintel and on the posts of the door of the house in which the Israelites dwelt. It was not the blood in the veins of the beast, nor the blood in the basin, but the blood on the house that made Israel safe. This indicates the fact that the blood had to be shed, the life had to be poured forth; and the blood had to be appropriated, it had to be laid hold of or applied in order to secure Israel's safety.

Second, Israel was not spared from judgment because of their value of the blood, neither because of their faith in it merely. It was not Israel's value of the blood that saved them; it was God's value of the blood that saved them. It did not make any difference what Israel thought of the blood; it all depended upon what God thought of it. And God thought enough of the blood to say, "When I see the blood I will pass over you". Their faith in the blood brought to them the benefit of God's value of the blood. When they believed what God said was true and took the blood and applied it, then they received the benefit of the safety that came from an application of it, and they were saved from judgment.

Third, Israel was not spared from judgment because they **felt** safe, but because of God's Word. I imagine there were some folks in some of those houses where the blood was on the lintel and on the door-posts, who trembled and shook when it came near the hour of midnight. "The Lord may be passing through now," they probably whispered, with bated breath and blanched faces. But they were perfectly safe; no need of trembling. They trembled because they were afraid; but God had given the word, "When I see the blood I will pass over you", and upon the authority of God's Word they were perfectly safe behind those blood-sprinkled door-posts and lintels. Even though they trembled with fear, it was God's Word that gave them the foundation and the basis of their security and of their safety.

Fourth, The blood of the lamb, properly applied, with nothing added thereto, constituted a perfect protection from judgment, "When I see **the blood** (just the blood—not another thing added to it, only the blood) I will pass over you". No blood shed and applied—exposed to judgment! Blood shed and applied meant safety. Can blood make that much difference? Yes, with God it does. And it is in God's Word, for God has written it in this Book, "When I see the blood I will pass over you". And when God sees the Blood of Jesus Christ, you having appropriated it by faith, beloved, He will pass over you; there will be no judgment for you, because the judgment fell on Him Who shed His Blood in your stead. That is the typical meaning of this beautiful picture.

FOURTH, the blood was the basis of communion with God. In Exodus 29:16 we read the following words: "And thou shalt slay the lamb, and thou shalt take his blood and sprinkle it round about upon the altar". This passage is found in connection with the order for the sacrifices for the consecration of Aaron and his sons to the priesthood. It is God's direction for the priests. If they would have communion with God it must be on the basis of shed blood.

In this portion of Scripture three offerings are prescribed. First, the bullock as a sin offering; second, a ram as a burnt offering; and third, a peace offering, or a ram of consecration. Now let me call attention to but one thing in this connection, and

(Continued on page 8.)

BIBLE STUDY DEPARTMENT

SPIRITUAL, DISPENSATIONAL, PROPHETICAL, PRACTICAL AND DEVOTIONAL

THE LORD'S COMING—PREMILLENNIAL

(Notes of a lecture by Pastor J. J. Ehrstein delivered in the Philpott Tabernacle in conjunction with the Annual Conference of the Associated Gospel Churches, on the evening of November 21st, 1926.)

The subject of our Lord's Return, in relation to the period commonly called the Millennium, is one so intensely controversial that it has become a divisive factor in the thought life of the church of today. I have no desire to deal with the subject in a controversial manner, but would set forth the reasons for my hope in the pre-millennial return of the Lord in a kindly and courteous way. It is my desire to present a number of Biblical reasons for the faith which has been mine all throughout my Christian life and experience.

HISTORY PROPHECIES

First—In the great history prophecies of the Bible, illustrations of which may be found in Daniel 2 and 7, the Kingdom of God is set up after a catastrophe involving the passing away of all earthly kingdoms, and in association with that catastrophe you have the symbol and precept presentation of the appearing of our Lord Jesus Christ.

In Daniel 2 the little stone associated with the destruction of the colossus symbolizes the Lord's presence and power in the destruction of earthly political rule and the establishment of the Heavenly Kingdom. Likewise in Daniel 7 the appearance of the Son of Man occurs in the Scripture of the visions in such a way as to clearly set forth the presence and power of the Lord in person at the overthrow of world kingdoms and the establishment of the Kingdom of the Most High.

KINGDOM PROPHECIES

Second—The great Kingdom prophecies of the Old Testament Scriptures all require the presence of the King in person in order to the establishment and progress of the Kingdom upon the earth. Take as an illustration, the oracle found in Isaiah 11, and note the order. In verses 1 to 5 you have the presence of the King, and in verses 6 to 9 you have the description of the peaceful and beneficent rule of the King. It is from this chapter that Paul quotes in II Thessalonians 2:1-12 the prophecy concerning the destruction of the Anti-Christ, and associates it with the Coming of the Lord. In the fourth verse of this oracle you have the prophecy of the destruction of "the Wicked One" (which Paul declares is the result of the Coming of Christ) and in verse 9 you have the prophecy of the earth being full of the knowledge of the Lord (which all agree is a Kingdom condition), thus proving that the pre-kingdom destruction of "the Wicked One" necessarily requires the pre-kingdom Coming of the Lord.

KINGDOM PARABLES

Third—In a subject so vital as the Coming and Kingdom of our Lord Jesus Christ, we turn naturally to the teachings of the Lord Himself to find out what He taught concerning His Coming and Kingdom.

(1) In Matthew 13 we have a series of Kingdom parables outlining the development of the Kingdom (in its present mystery form) in the period between His Ascension and Return. Several of the parables were interpreted by the Lord Himself. In the parable of the wheat and the tares, according to the Lord's own interpretation, the wheat and the tares are to continue in the field from the time of the sowing until the harvest era. This leaves no room for world-conversion this side the harvest; and the harvest period reaches its climactic in the Return of the Lord, with not a hint from the Lord touching the possibility of the tares becoming wheat. It seems utterly impossible for one to accept the Lord as an authority on Kingdom truth, and fail to see that His Coming means the setting up of the Kingdom in power and glory.

(2) In the Olivet discourse, as found in Matthew 24 and 25, Mark 13, and Luke 21, Jesus sets forth world conditions during the period of His absence, and clearly teaches that not until His return will such conditions be overcome and the rule of righteousness and peace be set up in the earth.

(3) In The Revelation, chapters 2 and 3, as many students and teachers believe, we have in a series of seven Letters to seven Churches a prophecy of the development of Ecclesiasticism during the Dispensation of Grace, but one cannot find in the progress of the unfolding of the prophecy a hint to the effect that the Church will ever become so spiritual as to completely spiritualize the thought and life of the world. If interpreters of these chapters are right in seeing in them prophetically the history of the Church, then the Church in the Laodicean period is to be found in a state of worldliness and apostacy, for according to 3:20 the Lord is outside and not within the circle of the Ecclesiastical life represented by the Laodicean Letter.

To sum up our Lord's teaching touching Kingdom, Political, and Ecclesiastical conditions during His absence, there remains no place for the manifestation of the Kingdom in fulness of power and glory until the Lord Returns in power and glory.

KINGDOM ESTABLISHED

Fourth—We notice the peculiar way in which the Coming and the Kingdom are associated wherever the two are brought into immediate association in the Word. Look at the parable in Luke 19:11-27. This parable was based upon a well known episode in Jewish history and was readily understood by the hearers. A well known character had gone to Rome to be invested with power to rule as a king over one of the petty kingdoms in the Syrian world. The citizens sent a delegation to the emperor protesting against his appointment and declaring they would not have this man to reign over them. Nevertheless, he received the appointment, and returned to rule over the kingdom. Our Lord spoke the parable to disabuse the minds of His disciples of the thought that He would immediately set up the Kingdom, and by His use of the story clearly intimated that He was going away and that upon His return the Kingdom should be established. Thus you have the idea of the coming again and the establishment of the Kingdom so associated as to teach that the coming precedes the establishment of the Kingdom.

Now we turn to the precept found in II Timothy 4:1, and notice in this brief statement that the Coming is placed before the Kingdom, thus revealing the fact that Paul taught a pre-Kingdom Coming of the Lord.

THE GREAT TRIBULATION

Fifth—In Matthew 24:15-31, Mark 13:14-27, and Luke 21:25 to 28, we have our Lord's teaching concerning the Great Tribulation. If we could gather together all of the lectures, expositions and commentaries on these passages written by the great scholars of the churches throughout the Christian centuries, we would learn that the vast majority of them taught that the Great Tribulation is a pre-millennial experience in God's dealings with the Jew and the Gentile, and the Tribulation reaches its climactic in the deliverance of a body of God's faithful from the midst of the persecutions and sufferings by the personal appearance and presence of the Lord, hence the Lord's Return as the climactic must be pre-kingdom, a pre-millennial.

Sixth—From the little word "Watch," in which we are called to an attitude of expectancy and hope, we are led to believe that our Lord's Return is a pre- and not a post-millennial event. One finds it hard, in the light of the most elementary principles of modern psychology, to believe that one can wait with a thrill of expectancy and a hope full of joy for an event that at the least calculation cannot take place until a period of a thousand years must come and go. When our Lord, over and over again, urged upon His disciples the duty of watching for His Return, He did so in a way and manner that clearly implies that His coming again is an event that may take place at any moment—that the Coming is both imminent and pre-millennial. I am not apt to be moved deeply by a hope of my Lord's Return, if in my calculations concerning the time element associated with His Return, I must believe that a golden age of ten centuries intervenes between my present hope and its realization.

THE ATTITUDE OF THE APOSTLES

Seventh—We turn to the teaching of the Acts, in which we may discover the attitude of the Apostles toward His Return.

They surely did not believe that the promise of His coming again was fulfilled in the resurrection, or accomplished in the outpouring of the Holy Spirit on the Day of Pentecost, for we find them on the tip-toe of eagerness, watching and waiting for the Coming One. In Acts 3:19-21, we have Peter setting forth the truth that the Lord's Return is an incentive to repentance and conversion, for he here clearly tells the hearers that upon the repentance and conversion of Israel, the Lord, "Whom the heaven must receive until the times of restitution spoken of by the Prophets", will return. A careful study of the great messages of the writing Prophets of the Old Testament discloses "the times of restitution" as the era in which Israel shall be restored to the land, the promise of the Davidic covenant concerning the throne of David shall be fulfilled, and all nations shall possess a knowledge of the true and living God. The word "until" should be interpreted in the light of the word "till" in I Corinthians 11:26, which clearly shows that the conditions before the word only prevail until the conditions following the word are inaugurated, i. e., the Lord remains in His present position in the glory till the times of restitution, these times being brought in by His leaving the glory for His Return to the earth. In Acts 15:14-17, we have God's plan for the present age set forth very clearly. God is now gathering out, through the preaching of the Gospel, a people for His own Name, and when this gathering is accomplished, the Lord will Return for the restoration of Israel and the great ingathering of the Gentiles. God does not deal with the "all" until He has finished His work with the "called out". One cannot but believe that the teaching of the Acts on the Lord's Return is but an echo and an amen to the teachings of our Lord as presented in the Gospels. Whatever else may be said concerning the so-called theology of the Acts, its eschatology is soundly pre-millennial.

PAUL'S UNDERSTANDING

Eighth—We turn to look at the teachings of Paul as presented in the Apocalypse of II Thessalonians 2:1-12. Paul did not write his Second Letter to the Church in Thessalonica to correct any errors of the First Letter, but to correct errors of thought and practice out of the sources referred to in the second verse of this passage. The passage begins with the strongest possible affirmation in the first verse of the teachings found in the First Letter, at chapter four, verses 13 to 18.

Three facts stand out upon the surface of this passage of Scripture, namely, a wide-spread apostacy within the circle of Christian fellowship, the appearance of Satan's masterpiece in the Man of Sin, and the appearance of our Lord in power and glory. Paul's teaching here concerning the apostacy is developed more clearly in I Timothy 4:1-5, II Timothy 3:1-5 and 4:1-5. The pastoral Letters were written in the closing period of Paul's ministry and are in full harmony with the teachings found in the Thessalonian Letters written in the early period, hence we have development and not contradiction in the Apostle's teaching concerning the apostacy. In this passage of Scripture Paul very definitely states that "the mystery of iniquity already at work," will work until it brings forth its full fruitage in the Wicked One; and this one is to continue until he is destroyed "by the brightness of our Lord's Coming". I cannot possibly see any room for a millennium of peace, righteousness and holiness in a period during which the "mystery of iniquity" is working, and continues to work till it brings forth the master-piece of Satan; therefore I am driven by the logic of this great word given to us by the Holy Spirit through Paul, to the conclusion that our Lord's Coming must precede any millennium.

CREATION HOPEFUL

Ninth—We turn to the great victory chapter of our New Testament Scriptures, the eighth chapter of Romans, to find another Scriptural reason for our faith in the pre-millennial Return of the Lord. Most Bible teachers look upon the eighth chapter of Romans as one of the great chapters presenting the Christian life and experience in all of their fulness and richness; and yet it is a chapter of striking, startling, and thought-provoking groans. In this chapter we learn that the Holy Spirit groans in the prayer life of the believer, that all creation groans under the burden of vanity to which it has been subjected, and that the believer groans in his present body for the consummation of redemption in the full realization of adoption in the possession of a transformed and glorified body. We have no hint anywhere in this chapter to the effect that either the Spirit, creation, or the believer will cease their groaning until the consummation of redemption, which everywhere in Scripture is associated with the Lord's Return and the glorification in resurrection and transformation of the bodies of believers. Again I must say that I cannot believe in a Millennium of groans, and yet any such a period of peace and righteousness this side of our Lord's personal Return would be a strange mixture of shouts and groans, of songs and sighs. I am driven by the expressions of the hope of creation and the believer, as set forth in this chapter, to the faith commonly called pre-millennialism.

CHURCH COMFORTED

Tenth—To retrace our steps a bit and add a new note of emphasis to some things not clearly set forth in our study, one looks at the composite picture of the New Testament concerning the experience of the Church during the days of her Lord's absence, and one discovers that the Church is to be plagued constantly by false teachers, she is to undergo constant baptisms of persecution, and is to be plunged again and again into the deep waters of sufferings for her Lord's sake *(II Tim. 3:13; I Peter 2:1; John 15:18-25; II Tim. 3:12; II Cor. 4:8-18)*. As one analyzes this composite picture, one finds no hope of complete relief and deliverance for the Church until her Lord comes and takes her out of the scene of these teachers, persecutions and sufferings. It is exceedingly difficult for one to face the facts found in the lights and shadows of this composite picture and not be driven to the acceptance of the great message that not until our Lord comes and is manifest in power and glory in the scene of the Church's experience, will the Kingdom of God be established in the earth.

DARKNESS DISPELLED

Eleventh—Again we glance backward at a few thoughts we have already meditated upon, but we look at them from a new angle, and in a new light. The New Testament presents a composite picture of the conditions which are to prevail in the world during the time of our Lord's absence. According to this picture "the world which by wisdom knew not" our Lord, continues, groping its way in darkness. The light breaks through the message of the Gospel as it is proclaimed by the Church, but the darkness comprehends it not. We are told that the hearts of men will continue to be rebellious, that society and the state will continue along their thoughtless and Godless ways, that Israel will continue in her dispersion amongst the nations, and that Satan will retain his place of power *(Luke 19:12-27; Matt. 23:38, 39; Rom. 9; 10; 11; Luke 21:9-11, 25-27; Eph. 2:1, 2; Eph. 6:11-22; I John 5:19; Rev. 20:1-3)*. We look at this picture intently, seeking to discover any hint that one may learn from its setting forth of present-age conditions that will give the least ray of hope of a millennial era this side the Return of our Lord. Again we are driven by the tremendous logic in the lights and shadows of the picture to either a denial of the teachings of the Word, or the acceptance of the pre-millennial message.

OUR ARK OF SAFETY

By Mrs. F. Spencer Johnson, *Editor of Life & Liberty, England*

"Come, thou and all thy house into the ark" *(Gen. 7:1)*.

Genesis—the Book of the Beginnings—has many beautiful types and shadows of the Lord Jesus Christ; and we need to understand these if we are to have a comprehensive apprehension of the whole Bible. Among the many figures which symbolise the great Anti-type—Christ Jesus, the **Ark** stands out clearly. Let us learn some lessons from it.

Notice first the awful need which caused the **Ark** to be built! Sin of the grossest kind was rampant on all sides; man's imaginations, purposes and desires were rotten to the core. Dense darkness—morally—pervaded everything, and the **Heart** of God was "grieved" that His love should be spurned and His Word disregarded. There was only one family which brought any joy or

rest to His smitten Heart. On all other sides, the gentle brooding of the Spirit was ignored.

"The soul that sinneth it shall die" was spoken years afterwards; but it was a law which worked even before the words were mentioned. As it is to-day so it was then, sin cannot be committed with impunity. It brings its own awful punishment in its trail.

In those ante-diluvian days, slowly but surely sin's doom came in the form of an awful flood; but God's love devised a means by which His servants should be saved and kept safe, and so the Ark was built.

"He's just the same to-day"; and—sad to say—the world is also! If we carefully observe, in the various spheres in which we live and move, we shall see the truth of God's Word, "Every one is turned to his own way". Sin abounds; secret sin and public sin; gross sin and the gilded, blatant sin, all the imaginations, purposes and desires "are only evil continually". Souls are daily perishing in hundreds—nay, millions,—and yet the true Ark is at hand, ready for all who will enter its portals. The Lord Jesus Christ is the Ark of safety for the soul.

Oh! Church of Christ awake from your lethargy. "Put on your beautiful garments". There is work to be done, and Christ has saved you that **you should do it**; but—remember the old adage: "You cannot stand in a basket, and lift it at the same time". God has His clear-cut conditions: "Be ye **separate**, and **touch not** the unclean thing", and then—but not till then—will you have power to bring others into the Ark,—to Him who is willing and ready to "Save to the uttermost".

"**We** must be true ourselves,
If we the Truth would teach!
Our hearts must overflow, if we
Another soul would reach.
It needs the overflow of heart
To give the lips full speech."

And not only for the lost is this Ark prepared, but for His own anxious and weary ones; the disappointed, lonely ones; those who are burdened and careworn; the dear Lord is the Ark in Whom there is everything we need for spirit, soul, and body.

Are you standing alone in your little corner,—the only witness for Jesus in that home, or in that place of business? Does it seem as if your work and testimony for Him were of no avail? Abide in the Ark. "You who are troubled rest" there in His place of refuge, for Jesus knows all about it; and He loves and He cares. Hear His tender Voice whispering;—"Come unto **Me** * * and ye shall find rest unto your souls". His love and His sympathy can never be fully told. Shelter in the Ark, where there are peace, plenty, and blessed companionship.

"My need and Thy great Fulness meet,
And I have all in Thee."

CONTINUE IN PRAYER FOR THE CHURCH

Let us keep in mind the "Watch Word" for the year 1928:—
"Continue in prayer and watch in the same with thanksgiving".

Let us "Continue in prayer" a little longer, "for **yet a little while**, and He that shall come will come, and will not tarry".

Let us "Continue in prayer" a little more earnestly, for our Lord in His hour of crisis "being in an agony **He prayed more earnestly**".

Let us "Continue in prayer" a little **more definitely for the Church**, for the sake of Him who "loved the Church and gave Himself for it; that it should be holy and without blemish".

1. **Pray for all of God's people, "called saints",—every member of the Body of Christ** *(Eph. 6:18).*

For the tried ones, the discouraged, the tempted, the sick and the afflicted ones; the sorrowing, the needy, the burdened, the distressed, and the suffering ones. Then there are the weak ones, the careless, the prayerless, the worldly, the defeated, the fruitless, and the backslidden ones. But they are all redeemed by the Blood, accepted in the Beloved, and necessary to the Body of Christ. Pray they all may be established, perfected, filled with the Holy Spirit, made fruitful in life and service, and that the true Church shall be completed and made ready for the Coming of Christ—the Head.

2. **Pray for all of God's servants** *(Eph. 6:19, 20).*

For pastors, evangelists, Bible teachers, Rescue and Jewish Mission superintendents and workers, colporteurs, tract distributors, open-air workers, Sunday School superintendents and teachers, missionaries on home and foreign fields, writers and publishers of Christian literature, editors of Christian papers and magazines, and all Christian workers. Pray especially:

(1) That their lives shall be consistent with the Gospel they preach and teach and publish.
(2) That they shall be men and women of faith and prayer.
(3) That they shall declare the whole counsel of God.
(4) That they shall preach the Word of God with power.
(5) That they shall have effectual doors opened for their ministry.

3. **Pray for a mighty revival of the entire Body of Christ—the True and Living Church of God** *(Eph. 3:14-21).*

For a new awakening, a re-quickening and re-vitalizing; a refilling and re-anointing of the Holy Spirit that will lead to a new sense of sin, a confession and forsaking of sin, and a renewal of faith, courage, godliness, fruitfulness, prayerfulness, and cure the coldness, prayerlessness, worldliness, and indifference which is so apparent in the great professing church. Remember that every member of the True Church,—a living organism, is born again and possesses eternal life. Let us unitedly "fight the good fight of faith," and lay hold on eternal life abundantly for ourselves and for every new-born believer *(I Tim. 6:12).*

4. **Pray for Spirit-filled and Spirit-enabled intercessors** *(Col. 4:12, 13).*

For men and women to stand in the gap caused by the recent home-going of several faithful intercessors; men and women who will give time and strength to wrestle against the powers of darkness, clad with the whole armour of God; those who will watch unto prayer and prevail in prayer.

5. **Pray against all enemies of the Church** *(II Tim. 3:8-10; Jude 1:14, 15).*

For false teachers, writers, and evil men who propagate their false doctrines and deceive many; for those connected with religious cults, atheistic associations and anti-Bible Societies—that God will confuse them and bring their work to naught speedily *(Titus 1:10, 11).* Remember that back of these men and women is Satan, the deceiver, and lying spirits *(Eph. 6:12).* Against them plead in prayer:—

(1) The Victory of the Cross *(Heb. 2:14).*
(2) The Blood of the Lamb *(Rev. 12:11).*
(3) The promise of God *(Rom. 16:20).*
(4) The Name of the Lord Jesus *(Phil. 2:9, 10).*

Stand by faith in the risen Christ in the heavenlies,—far above principalities and powers. Claim the victory by faith. "Stand in the evil day". "Resist the devil". Do not forget that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" *(II Cor. 10:4, 5).* As you thus pray, you will be

Praying for a Revival of the Church

THE BLOOD IN THE OLD TESTAMENT

(Continued from page 5.)

that is the manner in which the blood was disposed of. First, the blood of the bullock was to be taken by Aaron and to be put upon the horns of the altar with his finger, and was to be poured beside the base of the altar. The blood of the first ram was to be sprinkled round about upon the altar, while that of the second ram was to be taken and put on the right ear of Aaron and his sons, and on the thumb of the right hand, and on the great toe of the right foot. The blood was to be found on the horns of the altar as well as upon the person of the priests.

The blood on the horns of the altar was for the glory and the satisfaction of God. It was for Him to behold and to delight in. When He saw the blood He was satisfied and would admit the priest into His presence and have communion with him. But the blood on the right ear and on the thumb of the right hand, and on the great toe of the right foot of the priests, indicated this great lesson, that they were consecrated to the priesthood

upon the ground and by the power of an accomplished atonement. The blood applied to the right ear meant that the priests were to hearken to the commandments of God. The blood upon the thumb of the right hand meant that they were to minister in the things of God in behalf of Israel. The blood upon the great toe of the right foot meant that they were to walk in the ways of God. So the priests were consecrated and dedicated to God by blood, and the blood on the horns of the altar and at the bottom of the altar gave admittance into the presence of God and into communion with God. Access to God and communion with Him can only be enjoyed on the ground and basis of shed blood.

Fifth, the blood was the means of atonement. In Exodus 30:10 we read, "And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements; once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord". Here we find the word Atonement. Sometimes it is said that the word Atonement means "At-one-ment"; but this is not true to the fact of truth. The word "Atonement" as used in the Old Testament Scriptures never means "At-one-ment." The word "Atonement" comes from the Hebrew work "kaphar" which means "to cover." According to the Scriptures, the legal sacrifices covered the sin of the offerer and secured the Divine forgiveness, in view of the Cross and the Blood of Christ.

In carefully studying Romans 3:25, it will be discovered that God passed over the sins of the people in the Old Testament times. Now mark—**God did not put away sin in the Old Testament times.** God did not deal with sin in the Old Testament times as He deals with it **now.** In the Old Testament times God passed over sin and had forbearance with the sinner who brought an offering of blood, because that blood pointed forward to the Blood of Christ that would be shed at the Cross. For the Bible clearly teaches that the blood of goats and of bulls could not take away sin *(Heb. 10:4)*. And that was the only blood they had to bring in Old Testament times; therefore their sin was not taken away, but God passed over it because of the atonement made by blood, by which their sin was covered, since it was a type of the Blood of Christ which was to be shed in due time. And so the blood was the atonement Israel brought for their sins, and it covered their sins, and God passed over them because of the blood, since that blood spoke to Him of the Blood of His Son, which, according to His own purposes, should be shed some time in the future.

It will be noted that the word "Atonement" is not a New Testament word. It is an Old Testament word altogether and entirely. It is found only once in the Authorized Version of the New Testament, and that is in Romans 5:11, and here it is inaccurately rendered. It should be rendered "reconciliation" and not "atonement". Reconciliation is the New Testament word, for in the New Testament economy God does not **cover** sin. Understand me aright, today God does not cover sin; thank God He deals with sin much more thoroughly than that. The believers' sins are not covered, they are not passed over; but they are entirely put away; they are blotted out. Under the new covenant the word of promise is "And their sins and iniquities will I remember no more" *(Heb. 10:17)*. It is written: "Now once in the end of the world hath He appeared **to put away sin** by the sacrifice of Himself" *(Heb. 9:26)*. Hallelujah!

In the New Testament covenant the sins of the believer are not only put away, but he is also justified; that is, counted righteous by God. By the death of Jesus Christ on Calvary's Cross the demands of a holy Law, as well as of the holiness of God were vindicated; they were fully satisfied, and now God can be just and at the same time be the justifier of the ungodly who believe on Jesus Christ, because Christ on the Cross died in behalf of the ungodly, meeting these demands. The Law and the holiness of God demand that the sinner die for his sins, but thank God Christ died for the ungodly, and God is satisfied with His death. When the sinner accepts Him, praise God, he is saved and justified.

When Christ went to the Cross what did He do? "He appeared once in the end of the world to" **cover** sin? No, no,—it was to **put away** sin. When He died on the Cross He "PUT AWAY SIN by the sacrifice of Himself". When Jesus went to the Cross of Calvary He took our sins with Him there, and He took them away, so that they are gone. "Behold the Lamb of God which **taketh away** the sin of the world" *(John 1:29)*. And when you, a miserable, wretched, guilty sinner, double-dyed in your sin, on your way to hell, under the sentence of death and justly so—when you believe on Jesus Christ, God takes away your sin and there is no stain, no spot, no remains of your sin left—they are all gone, perfectly and eternally gone.

And then too, He imputes to you His own righteousness, Christ Himself, so that you stand before Him in the merit and character of Christ, justified, as though you had never sinned. By the death of Christ the world is reconciled unto God; for God was in Christ reconciling the world unto Himself, removing the estrangement between the world and Himself by imputing their trespasses unto Christ who was made "sin for us, who knew no sin; that we might be made the righteousness of God in Him" *(II Cor. 5:19-21)*. He has made peace with God in behalf of the guilty offender, through His death and shed Blood, and now the guilty offender may be justified and enter into the enjoyment of peace with God through faith in Christ.

We shall conclude with this illustration. In a Southern city a poor colored man went into one of the worst districts and tried to preach to his people. Men wondered at his temerity in venturing into a quarter where even the officers of the law had been roughly handled. The people hooted at the old man, and threatened to kill him. They cursed at his professions of love, and declared that he had come in hoping that he might get money out of them.

"No, brothers," he protested sadly, "the good Lord knows I hasn't come here for money, I's come here because I loves you all and wants to save your perishin' souls!"

A terrible plague swept over the city. In almost every home of the colored quarter at least one poor body lay burning with fever. Those who were able to do so fled, leaving the dead and the dying together. In and out of the plague-stricken hovels the old preacher went, ministering to the needs of the sufferers. When the pestilence had about spent itself, the old man fell a victim to its withering touch. As his people gathered around him and looked into his still, lifeless face, they needed no voice to commend his love to them. He himself had done this, in that while they hated him he had laid down his life for them.

And thus did God in Christ for us sinners. It is written: "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" *(Rom. 5:8)*. We need no further proof of God's love, my friend. We need no further manifestation of God's love; no further evidence that He loves us. He displayed His love toward us in that "While we were yet sinners Christ died for us". O what matchless love! And there is not a human being on the face of the earth that can escape that message of love. **It is for the ungodly, it is for sinners Christ died.**

Have you accepted God's love by receiving His great love gift, His only begotten Son, our Lord Jesus Christ?

ISRAEL'S WILDERNESS EXPERIENCE

(Continued from page 3.)

Beecher says, "Some men give so that you are angry every time you ask them to contribute. They give so that their gold and silver shoot you like a bullet. Other persons give with such beauty, that you remember it as long as you live; and you say, 'It is a pleasure to go to such men'. There are some men that give as springs do: whether you go to them or not, they are always full, and your part is merely to put your dish under the overflowing stream. Others give just as a pump does where the well is dry, and the pump leaks".

God's giving may be compared to that of springs. He is always full and overflowing. He gave His Son, the best and greatest gift ever given, and with Him freely gives all things. But He must permit His children to be brought to the place of dependence upon Him, in order that they receive and appreciate His bounty and grace and this He does by permitting the trials and tests by the way. Thrice blessed is the believer who is exercised by his trials and tests to be cast entirely upon the Lord.

GENTILE DEPARTMENT

Continuing the Russia Evangelization Society

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, publishes "The European Harvest Field" and maintains at the above address a business office for the receipt and distribution of gifts for European Missions. Care is exercised to affiliate only with thoroughly evangelical individuals and institutions. Friends contributing to these missionary activities are requested to indicate their own desire as to the use of their gifts. Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

The missionary activities extend to the following places and parties:

RUSSIA—The All-Russian Union of Evangelical Christians, the All-Russian Baptist Union and unattached missionaries and Gospel Associations in various parts of Russia and Siberia.

UKRAINIA—The Kiev Union of Evangelical Christians.

GERMANY—The Bible School, Missionary work and publications of the Light in the East Society; J. Thiessen: Pastor Lohman's Bible School.

AUSTRIA—Pastor Pfarar Monsky's Mission in Vienna, with seven workers.

HUNGARY—Mr. Eugene Nagy.

POLAND—John Kovalchuck, Wladyslaw Gielec, George Nazaruk, J. Perelman, Fred Stetler, Josef Mrozek.

ROUMANIA—Mr. and Mrs. Richard Hill (the latter home on furlough); Mr. Josef Meumokr.

CZECHOSLOVAKIA—Charles Lukesh, Edna Kauffman, Miss Hollas, Prof. V. Martcinkovsky.

FINLAND—A. V. Dobrinin, his monthly magazine, "Faithfulness"; read by Russians in twelve countries.

FRANCE—Prince Vladimir Nigeradze, Paris.

BULGARIA—Paul L. Mishkoff, two colporteurs, two Bible women, a Bible Hall and reading room, the monthly magazine "Spiritual Renewal."

IN THE CONGREGATIONAL CHURCH

(Reported by Pastor Ger. N. Popoff.)

Yambol, Jan. 24.

Rev. Paul L. Mishkoff, the well-known Evangelist, has arrived in our city, and begun his meetings in the Congregational Church. Night after night the church is packed with crowds absorbing the Word of Life. Pastor Mishkoff has also had opportunity to speak at the hall of the Kino to the scholars of the pedagogic gymnazia on the subject, "What Would I Do, If I Were Young Again?"

Yambol was shaken by the Holy Spirit; the city was moved. Hundreds of people decided to begin a purer life, such as Christ wants us to live. Many repented and received Jesus Christ as their Saviour and Lord. Many Bibles and other religious books were distributed, and people have been stimulated to read the Bible and religious literature.

GREAT NEED AMONG THE REFUGEES

Philippople, Bulgaria,
February 28.

DEAR BROTHER SMITH,

Knowing that our relief work has your sympathy and heart interest, may we again urge upon you and all our friends the claims of the suffering Russian and Armenian refugees in Bulgaria.

The need during these past few winter months has been more than ever insistent, and we would most earnestly ask your very generous help in our great struggle against this tide of sickness, disease and heart-breaking destitution. In their extremely bad plight, these refugees are looking to us for **bread** and **clothing.**

Please make it possible for us to provide food for those in dire need. Help us to carry forward this great task of relief for the homeless and hopeless and helpless people. God bless you.

PAUL MISHKOFF.

(I read the letter, and then I called up the Bulgarian Consulate right here in New York and received confirmation of what Brother Mishkoff writes. The Consul said he knew our Missionary, and that while the Bulgarian Government is seeking a solution of this great problem, it is doing most of its work in the way of farm land and farming implements for permanent relief. Food grown next summer cannot feed the refugees now. We have many bales of clothing ready to ship, if our readers will send in gifts to pay the freight charges. Prayer is still the most important part of this relief ministry. Please remember to pray, and so may the Lord bless the work and you also.—N. J. S.)

EVANGELISTIC CAMPAIGN IN BULGARIA

(Reported by P. T. Ignatoff.)

The following is from "Zornitza," the Bulgarian paper of January 3:

Rev. Paul L. Mishkoff, the Bulgarian Evangelist, held very deep religious discourses in the great Hall of the Co-operation, "Asenova Krepost" (fortress) at Stanimaka. Though the weather was not very nice, and in spite of the early hour of 6 P. M., more than two thousand people listened to the speaker.

Brother Mishkoff was also invited to speak to the pupils of the City High School, grammar and industrial schools.

During these days, wherever you go, you will hear discussion of these addresses. The reception accorded Mr. Mishkoff indicates that the nation is ready to listen to evangelical truth. Two orthodox priests said to Mr. Mishkoff: "This is the redeeming way. Go on working; be of good courage. There is no other way for the renewal of this nation."

At the end of the first meeting the following resolution was passed, addressed to the President of the National Assembly, Sophia, and also sent to four newspapers for publication:

"On Sunday, December 11, at 6 in the evening, the citizens of Stanimaka, gathered in mass meeting in the great hall of Asenova Krepost, decided:

"For the abolishing of existing laws which permit the opening of houses of ill-fame, insist on the prohibition of gambling houses, closing of bad houses, forbidding the modern dance, urge the placing of strict censorship on the kino films, and placing a ban on bad pictures and books."

FUNDS NEEDED FOR TRACTS

Thus we are standing before the sad fact that, whatever the movement in Czechoslovakia was, it was not a revival by the Holy Spirit, and now we are in a decided reaction which the Roman Catholic Church will make the best of * *. What remedy do I suggest? To pray for a Holy Ghost revival,—you who believe in it. And in the meantime, if the Lord tarries, prepare the ground for it.

That hundreds of men could be used is sure, but only such as the Lord calls, not such hirelings as one I found in Volhynia. In one of my meetings there I could not understand a well-versed antagonist until it came out that, while he had been for two years working for some Evangelical organization, he went to selling "vodka" because funds were low and he wanted to "do more charity."

Just as under the candle there is greatest darkness, so are we here in the center of European civilization,—much darker even, because of the pretended revival. Is this nation not as much worthy of receiving Christ as the Hottentots. We send them the full Gospel. Are these people not able to grasp it? Thank God, yes! Yet so long as the Holy Spirit's power does not touch the masses, it will be only with individuals that we can deal. I praise the Lord that He has used even me in this hard place to win souls for Him, with a bright confession and changed lives.

Now I long, before the Lord sends His helpers, to be permitted to spread at least the printed page of His message far and wide. I have ventured in faith to give out 5000 tracts monthly. That will cost, including mailing, $20 each time, while 10,000 would cost $30, and more for still lower price. We should be able to spread at least 50,000 weekly, and I pray the Lord to enable us to prepare the ground for a real revival, if He tarries.

CHARLES LUKESH.

THE PROKHANOFF BROTHERS

Enid, Oklahoma,
Feb. 7, 1928

DEAR CATHERINE IVANOVSKI:

A few days ago I received your letter, with the information that the Russia Evangelization Society had sent a check for $35 to our parents. It certainly was a good message! We are infinitely thankful to you and to Mr. Smith for your care over us. We are requesting the Lord to do so unto you a hundredfold, as well as to the friends who helped us.

Almost until the end of last month we had examinations, which finished the past semester. All of us passed them very well, and at present we have started to study with renewed energy the subjects of the second semester. But we greatly feel the need of friends at this time, while our school days last. May the Lord reward all such!

My Brother Slava and myself were preaching in one of the nearby churches in Enid. We actually preached the sermon in the English language, and we feel greatly encouraged by the friendly reception of the people. An article was published about it in the local newspapers, thus enabling us to receive new preaching engagements in the future.

We are sending our best greetings to you and to Mr. Smith. Please do not forget us. Every manifestation of your kindness is

accepted with the deepest gratitude. The Lord keep you! Respectfully yours, PROKHANOFF BROTHERS.

P.S.—We are all exceedingly grateful to you for all the pamphlets, tracts and religious publications; all reached us safely.

VLADIMIR.

A GLOWING REPORT

Luniniec, Poland,
Feb. 4, 1928.

DEAR FRIENDS:

I am sending a report from our Brother W. Gielec, and our picture which was taken while making tours around our region. The Lord continues to bless us and sends revival throughout our great region. We had fine meetings throughout the Christmas holidays, and made a picture of our congregation. I shall try to write about it and send you a copy of the picture. Sincerely yours.

J. KOVALCHUCK.

Since my conversion I often travel on foot alone and with other brothers and sisters, visiting towns and villages and holding Gospel meetings in each, and encouraging and giving instruction to the believers and new converts. Though we meet all kinds of hardships and inconveniences, we have at the same time much joy, seeing the souls give themselves to Christ.

Last year, especially since Brother Kovalchuck came to our city, the Lord has enabled us to make about twenty tours on foot, of

JOHN KOVALCHUCK, WLADYSLAW GIELEC AND THEIR GOSPEL SINGER, MISS LYDIA KAPLICH

about 50 or more miles each. Some of these can never be erased from my memory.

I remember how, late last fall, Brother Kovalchuck and myself made a tour around the East side of our region. We walked about 70 miles, visited two cities, six towns and two villages, holding meetings, conversations and discourses in each. The Lord was with us everywhere and blessed us wonderfully.

Another tour I remember well, we made just before Christmas,—Brother Kovalchuck, Miss Lydia Kaplich, our Gospel singer, and myself. It was a time of hard freezing. When we started on our way we felt, all three of us, quite sick physically, but at the same time we felt that it was the will of God for us to go. So we went.

On our way we stopped at the town of Jezewski, and visited there our sick sister and prayed with her. From there we went to the next town, Wichin. Though we came there late at night, the Lord blessed us wonderfully. The words of the Apostle Paul were justified: "For when I am weak, then am I strong" *(II Cor. 12:10)*.

The young convert to whose house we came told his neighbors of our coming, and soon the house was full of people. The Lord gave us a special power and energy to testify and to sing. Our sickness was gone. The hearers listened to us very attentively, and it seemed as though every word was devoured.

The meeting continued for four hours. When we ceased to testify, the people did not go away; they wanted to hear more. Many questions were asked of us by the people as to the Gospel faith, salvation, Christianity, life, etc.

At the conclusion Brother Kovalchuck made a strong plea, and several souls gave themselves to the Lord. The others would like to do the same thing, but they heard the Gospel only for the first or second time and do not know yet what it means. They need more instruction.

An old, white-haired man, the father of our brother at whose home the meeting was held, was sitting by the stove warming himself and listening all the time during our meeting. Then Brother Kovalchuck turned to him, saying: "Dear Grandpa, do you like all this?"

The old man's face got shiny; he laid his right hand on his heart, and, tossing up his head, he said: "I like it very, very much!"

It was a great joy to see the souls giving themselves to the Lord. After the meeting the people asked us to come back as soon as we can and as often as we can. We went to rest very late that night.

The next day we went farther, visiting other places, and everywhere the Lord blessed us richly. At the city of Lachwa, a friend of ours, who loves the Lord and was very anxious to talk with us concerning his salvation, took a picture of us three and bought a New Testament and other literature, and promised to come to our meetings. We send this little picture to you here.

Thus the Lord helps us and directs us by His Holy Spirit wonderfully. Please pray for us. Sincerely greeting you all. Your brother,

W. GIELEC.

GREAT POSSIBILITIES IN BULGARIA

Bulgaria, December 30.

Russia Evangelization Society,
156 Fifth Avenue, New York.

DEAR BRETHREN:

The good hand of our God still rests upon us. The Gospel work in Bulgaria is wonderful; the dear Lord is richly blessing it. We have seen many coming to Christ; there are conversions to rejoice over.

Those who are acquainted in any way with village life in Bulgaria know how very great has been for years the need for carrying the light of the Gospel outside of our larger cities. At the present time this need seems greater than ever.

Our workers are visiting these lonely places, sometimes the only ones who come with a message of cheer, the only ones who seem to care for their souls. In confidence we call for the prayerful and practical co-operation of every friend of the Russia Evangelization Society.

There seems to be no end to the possibilities of this Gospel mission, this campaigning for souls, but in the work to which our Mission has put its hand and heart we certainly need the help of good Christians everywhere. Will you share with us? I am, in the best of bonds, Prayerfully yours, PAUL L. MISHKOFF.

SPECIAL NEED OF THE BULGARIAN WORK

Bulgaria, January 13.

DEAR BRETHREN:

I am enclosing some pictures of our Bible Hall and Reading Rooms. It is the best and largest hall in the city at present. Day after day it continues to be a most attractive place for the people. There is an opportunity especially for the young men to study and read the Word of God.

Each Sunday morning we have our Sunday School, with all of the children coming from Orthodox homes. In the afternoon there is a public meeting, with fine results. Over 500 people press inside the hall, and many more are outside trying to get in.

We have few seats for such a number, and ought to have for our audience 300 more chairs, with three tables. About $200 would cover the cost of these. Then there is the rent to be paid every month. Please join us in prayer that the dear Lord may provide the necessary funds to support this good work.

Thank God we are all well and preserved by the hand of our

Father. Although the weather is very cold and the life is not easy, faith is our security. Yours in the service of Christ.

PAUL L. MISHKOFF.

THE GOSPEL IN GERMANY

Berlin, Jan. 10.

DEAR BROTHER PALMER:

Your letter of December 7 I received at Christmas time, when sitting at the bedside of my dear ill companion of life. It was a joy and refreshment to read the encouraging lines of those beyond who do their best to convey their true Christian love and greetings with a splendid donation. May the Lord be your reward for all you did since to His eternal honor and praise.

My dear wife was suddenly taken ill by an attack of influenza, combined with a severe pleurisy, just before Christmas. Many a night she was just hanging between life and death, but by the mercy of God she seems now to have overcome all danger, and D. V. after a good recovery she will be a joy again to our dear Russian Assembly. She is so pleased to read again and again your short lines of heart-touching love and sympathy.

With regard to our dear Professor G. W. Bajeff, I am glad to state a sincere love for his translation work. It is always a pleasure to see him do his best in his "life business," as he calls it, for Jesus and the Ossetich people. Unfortunately, he had taken a second cold, just as my wife did, suffering from poorly heated rooms. But when I handed him the fourth monthly draft of $15 he rejoiced and thanked God as one of His happiest on earth. Be sure of this dear Christian, for he is ready to spend all that he can for his and our Master's glory.

Concerning our Russian work, I dare tell you that the Lord is opening one door after another in this German city. In five places we are trying to glorify His precious Name, viz.: Gospel meetings, two times a week among the adults at Charlottenburg; once a week amongst the adults at another suburb of Berlin, called Tegel; once a week among the Russian youth; once a week the women are gathering at the home of Mrs. Bekkar, and an especial prayer meeting weekly, combined with the Lord's table fortnightly.

A Jewish Mission in Berlin

It has also been an especial privilege for me to aid two Jewish brethren to find a locality where they were able to start a work among His ancient people. One of my German friends offers them a room once a week, on Wednesday night, quite free of charge. May all these opened doors be filled continually with longing souls and may many a soul find its precious Redeemer.

It is a pleasure to me to add the photograph, where in the midst you will see Professor W. W. Ph. Marzynkowsky. He gave a course of lectures among us, and the gathering you see is only about a third part of those who attended our meetings.

A Prisoner of Jesus Christ

At the conclusion it is a pleasure to send you a photograph of a Russian prisoner, who has recently been brought to his Saviour, and is now helping to seek and to find the panting ones among his companions in mischief. At the time of my first visit he was a most **unguilty sinner,** but now he is sure that he is the **most guilty one.** Now, although he has to deal with his prison still for nine years, he is thankful to God that he is now a **blood-washed sinner.** Here is his message:—"Now I have time enough to study my field, and to witness about my eternal happiness in Christ! Don't send me anything for Christmas, for my Gift is Christ! I am already set at liberty, although they keep me still for nine years in my cell. My whole life for Him Who died for me. Please pray and thank Him for me. Please come again and again, for here are more of those who long to be saved."

Yours to make Him known everywhere, and a most thankful coworker.

J. THIESSEN.

Mrs. R. W. Hill of Roumania will be in the United States on furlough from May until probably October. Her address will be 704 West Fleshiem St., Iron Mountain, Mich. She will be glad to speak of their work in the Bucovina to Bible Schools, Bible Classes, etc., as health permits.

(Continued from page 1.)

Lord and Master, into never-dying imperishable bodies, into the pure and holy atmosphere of Christ's very presence. Hallelujah!—*Harry S. Landis.*

GOOD NEWS CONCERNING MISSIONARY DOBRININ'S MAGAZINE

Jan. 11, 1928.

Russia Evangelization Society,
156 Fifth Ave.,
New York City.

DEAR BROTHERS IN THE LORD:

I have received your kind letter of December 12 with generous help for my work. There was $25 for a printing press, $40 for the magazine, and $60 for me personally, making a total of $125. I thank the Lord and you very heartily for your care and constant good wishes which comfort me very much. Your constant love touches me and makes me to pray for you and all brethren with you.

I send you herewith a translation of the letter of Brother Motorin from Ukraina, I hope you will be able and willing to give our numerous Russian brethren in Ukraina your help as soon as possible. I will write Mr. Motorin, asking him to address his appeals to your office directly.

All your brotherly remarks, corrections, and advices concerning our periodical "Faithfulness" I will always accept with pleasure. I need very much such advice from you.

The president of the Union of Evangelical Christians and Baptists in Poland, Brother F. S. Wienzkiewitch, a man of profound faith and great experience is also writing for "Faithfulness". He is known by his humility as a true Apostle and spiritual father of our days among the Russians. For the January number he sent me his very strong, truthful articles; "Ways of Deterioration and Improving God's Vineyard", and "The Reason for the Rise and Growth of False Doctrines". They are so sharp that I was obliged to mitigate their tone.

Every day from many places letters of appreciation come for "Faithfulness". These from the best and most serious brethren of different denominations. They show that the work of the magazine is not in vain, despite the weakness of its editor. It proves that there is a deep need for such an organ.

"Faithfulness" Enters Roumania and Lithuania

Last autumn I was careful to send into Roumania only the asked for Russian Bibles. The carriers were arrested by Roumanian authorities. They were supposed to be tried, but finally they were freed.

Now "Faithfulness" has penetrated into tough Roumania. We must slip through many obstacles but up to this time we are successful.

Up to the last time Lithuania was closed to us. Now it is a joy that through the magazine we have living connection with brethren in this country. We are asked to send "Faithfulness" by believers themselves, Esthonians, too. In the periodical of numerous Esthonian Baptists recently was printed good references of our "Faithfulness", and now Esthonian believers are interested in our publication.

False Doctrines Entice Many

The spiritual state of our Russian believers here and everywhere, especially in Poland is one that we are compelled to discuss. We must speak not only of the love of the Lord, but it is necessary to dwell on the theme of Christian conduct when people systematically abuse the grace of the Lord. Pray that we "on the firing line" should be in our proper places.

In Poland the spiritual state of many believers is almost catastrophical. Some communities are nearly destroyed by spiritual falling or by false teachings. For example, before me is the letter of Brother F. Sitarz from Pinsk, Poland, He says that in Pinsk district where two years ago there were 400 members, 300 have fallen away. Pray urgently for their restoration through sound teaching of the Word of God.

With prayers for all the brethren, I am truly yours in the Lord,

A. DOBRININ.

A BIBLE SCHOOL WE LOVE TO AID

St. Andrae, Near Villach
(Carinthia), Austria, Jan. 8.

Edward A. Steele, Treas.,
American-European Fellowship.

DEAR SIR AND BROTHER IN CHRIST:

As father of Mr. Eberhard Phildius, the founder and principal of the "South Eastern Europe Bible School," I have been asked to add a few words about the aim and work of the school to the outgoing letter of thanks for the generous gift you so kindly sent in the name of praying friends in America. I have been living at the school since the home call of my beloved wife in the spring of last year.

The school was founded in 1922, with the help of Scottish and

Swiss friends, because of the actual need and openings for Christian work, especially evangelism, in the much neglected lands of Southeastern Europe, the so-called "Balkan States." The supervision of the work is in the hands of a joint Scottish-Swiss Committee. Chairman for Scotland, Col. J. A. Roxburgh, of Glasgow, and for Switzerland, Dr. P. Gruner, professor at Berne University.

The aim and scope of the school is distinctly missionary. The object is to provide Christian young men in Southeastern Europe with systematic instruction in Bible truth during a period of three years, with a view to deepening their spiritual life and their preparation for efficient Christian service. Students are welcome from all countries concerned, irrespective of their State and church relationship.

The school is based upon the authority of the Bible as the Word of God. It receives as students those who have accepted Jesus Christ as Divine Saviour and Lord, who endeavor to conform their lives to His will and are sincerely desirous of serving Him in the extension of His Kingdom. The teaching given is fixed by the Biblical revelation of God concerning Himself, the nature of man, the reality of sin and the fact of redemption through Jesus Christ our Lord. Much time is given to training in practical evangelistic work during the term. Students are invited to take meetings of all kinds, church services, mission meetings, Sunday School work, etc. Students are also located for service during the summer vacation, according to need and opportunity.

Seven Nationalities Represented

During the winter term of this the sixth year of the school there are 21 students attending, one each from Austria, Poland, Roumania and Greece; four from Bulgaria, six from Jugoslavia and seven from Hungary. We are rather proud of the work of some of our former students. Perhaps a few of these might be of interest.

An Austrian, formerly a gardener, is now missionary among the Moslems at Varna, Bulgaria. A Serbian, formerly a tailor, is now a preacher and evangelist at Stari-Jankovce, Jugoslavia. A Hungarian, formerly a mechanic and a Roman Catholic, is now city missionary and evangelist at Budapest, Hungary. An Austrian, a former Roman Catholic and post office official, is now a Baptist preacher in Vienna and vicinity. An Armenian is now pastor of the Armenian church, partly of refugees, at Haskovo, Bulgaria. A former Jewish stock exchange clerk is now a Christian missionary to the Jews of Bulgaria.

Converted in Siberia

One of our students, an Austrian, and formerly a Roman Catholic school master, after having been converted during his internment as a prisoner of war in Siberia, through the labors of the Stundists, and having subsequently married a Stundist girl, is now at work as a Baptist minister in East Prussia, on the Russian frontier, waiting and praying for the opening of that frontier in order that he may preach the Gospel to the Russians in the land where salvation came to him.

Pray These into His Service

At the end of this term nine more students now in residence at the school will have completed the three-year course and be ready for service,—three Jugoslavians, one Roumanian, three Hungarians, one Austrian and one Bulgarian. **If you could take any of them in your service, the school would be very grateful** and would gladly give you further information about them.

Missionary to 20,000 Jews

I feel especially led to mention one of our former students, Joseph Jsakoff, a Bulgarian Hebrew, who has accepted Christ as his Messiah and is most anxious to proclaim Him among his own people. He is about 30 years of age, and was warmly recommended to us by his pastor, Rev. D. A. Furnajeff, of Sofia. After having finished his three-year course at the school, he took further preparation in special subjects related to work among the Jews in London and Paris, with the aid of Swiss friends.

As the English and Scotch missionary societies for the Jews could not engage him, owing to the financial stress they are laboring under, Mr. Jsakoff began work in the Bulgarian Capital on his own account. He seems particularly fitted for the work which God has laid on his heart. He speaks, beside his Bulgarian mother tongue, English, French and German. If you saw your way to take Mr. Jsakoff in your service, it would be a God-given help to him, and he is at present the only missionary to Israel among the 20,000 Jews in Sofia.

Condition of Our Students

Most of our students are sent to us by poor countries and poor churches. Very few of the latter can contribute anything to maintenance of students. In many cases the school not only gives free tuition, free board and residence, but has to provide clothing and other necessities. For this reason the help of Christian friends who are concerned about the propagation of the Gospel in those neglected countries of Southeastern Europe is badly needed and will be most thankfully received.

Finally, perhaps some one would provide funds for a typewriter, which would be much appreciated by the school, in order to facilitate the extensive correspondence that falls to the lot of our leaders.

I am, dear sir and brother, Your fellow-servant in the Lord,

CHRISTIAN PHILDIUS.

FIVE LOAVES OF BREAD!

New York, Jan. 16.

My phone rang furiously! I said "Hello!" and an excited voice said:—"Brother Smith! You must come to Brooklyn at 12 o'clock! We will have a meeting for a man from Europe!"

Naturally I went. And I felt so well repaid that I have a little bit to pass on to the readers of "The European Harvest Field." Can't tell you even the name of the country, nor the name of the speaker, but here is the introductory speech, made by Brother Neprash:

"I knew Brother ———— in Russia, a Hebrew Christian . . . When the famine came and we were compelled to leave Russia, this

GENTILE AND JEWISH CHRISTIAN CONGREGATION MINISTERED TO BY THE PASTOR WHOSE WORK IS DESCRIBED IN THIS ARTICLE

brother came to bid us good-by, and brought five loaves of bread! Just think of it! Five—loaves—of—bread!"

And with the accent, emphasis and tone of voice in saying "Five loaves of bread" there was no need for further introduction.

Could Not Fight

Then our Hebrew brother began to speak. It was a story of the time when Russia was at war. He was a Christian, and Christians in Russia do not like to kill their brothers. Let no one call them cowards, though. This brother was in duty bound to report to his regiment, for he had been a soldier. That was before he learned to love Jesus.

But how could a Jew in Russia love Jesus. From a boy he had been told it was the Christians (the Jesus followers) who had instituted the awful pogroms against the Jews. How he hated the Christians. But then he read the "Father, forgive them, for they know not what they do" of Jesus as He hung on the Cross. His heart melted, and he loved Jesus.

Well, he was a Christian now, and his regiment was going to war! What should he do? He reported to his chief, and said: "I am a Christian." Put me in the most dangerous place, but give me no gun. Let me care for the wounded." And as he told us, our brother confessed that he felt quite proud of himself already as a Red Cross worker.

Doing Dirty Work

But the commandant said. "All right. We will give you no gun. You will scrub floors and do the dirty work around the camp." "That was not quite so pleasant," said our brother, and he felt very badly. But he must obey orders. Then he said to himself: "I will

(Continued on page 16.)

JEWISH DEPARTMENT

Continuing the Christian Testimony to Jews

STATEMENT OF INFORMATION

The American-European Fellowship, 156 Fifth Avenue, New York City, continues the work of the CHRISTIAN TESTIMONY TO JEWS and maintains and fosters every interest thereof.

The Jewish Department has for its field of ministry Soviet Russia, Ukrainia, Volhynia, Poland and Central Europe. It aims to reach the unshepherded Hebrew Christians in Central and Eastern Europe. It is responsible under God for the support of evangelists, colporteurs, and other workers, a Bible School in Poland, besides the care of Hebrew Christian centers for evangelistic work.

It also feels definitely led to obey the voice of God in a ministry of relief of the starving saints of the above mentioned countries. "Distributing to the necessities of saints" is a command which we did not dare disobey when we came face to face with hundreds of God's children starving to death.

Its method of work has been largely along the plan of the early church, sending our workers two by two. These workers proceed from village to village encouraging Christians, holding meetings where possible, selling Bibles, New Testaments and Scripture portions, and distributing free literature. The converts in turn become witnesses.

The Bible School, where young men and women are trained for ministry, is located at Radost, near Warsaw, Poland. In addition to the Jewish students there are others from Poland, Russia, Germany and Checko-Slavakia.

Make all checks, drafts and money orders payable to Col. E. N. Sanctuary, Treasurer; in Canada to Mr. Wilson Fenton, 182 Main Street, Toronto.

A WORD ABOUT RADOST

By the Editor

In the January number of the magazine attention was called to the fact that some testings and difficulties had arisen at Radost in the past, by which there came reproach upon the work and as a result of which all the principal workers there were requested by the home Council to come to America, in order that all the matters of difference and difficulty might be gone into fully and thoroughly and also corrected and adjusted in a Biblical and spiritual way. We are glad to inform our worthy and interested constituency that the Council has gone into these matters in a thorough and honest manner, not however, in the spirit of condemnation and harsh judgment, as some professed Christians always seem to think sin and failure in Christian workers and fellow-believers should be dealt with, and in a way in which they, therefore, stand ready to deal with them. There is a right and a Scriptural way to deal with failing and offending brethren. It is the way Paul indicates when he writes, saying, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" *(Gal. 6:1)*. This way has been pursued by the Council of the **Christian Testimony to Jews,** be it said to their commendation and praise. So far as it is humanly possible to do so, we believe that the past was gone over fully and thoroughly and all sin and failure honestly judged in the sunlight of God's presence. We believe, therefore, that all that has happened has tended to the purifying and strengthening of the work and that, because of it the work will be greatly furthered in the future.

Societies Merged

And in order to consolidate and strengthen all the missionary work in Eastern and Central Europe, represented by the **American-European Fellowship** and fostered by **"The European Harvest Field,"** the co-operating societies have by a unanimous and mutual vote decided to merge into one society under the **American-European Fellowship for Christian Oneness and Evangelization.** (See page 1). We sincerely believe and earnestly hope this to have been a great step in advance of the entire work.

The Future of Radost

Radost is not entirely closed nor given up. While there is no full time Bible School there now, it is nevertheless open and occupied. A number of Jewish workers and Hebrew Christians are staying there, and the place is taken care of and maintained. There are also Bible study classes conducted at Radost all along. Our good friend and brother in the Lord, Rev. F. Spencer Johnson of England, takes a good share in helping to over-see the work there during the present interim.

It is our aim and purpose to re-open and re-establish the Bible School at Radost just as soon as possible, and we are earnestly hoping and expecting that Moses H. Gitlin, under whose over-sight it was founded and grew so rapidly, will be led of the Lord to return to Poland and the Bible School at Radost. Our brother was not found guilty of any wrong, and we sincerely believe that his place is in Poland and at Radost. At a meeting held by the Council of the **Christian Testimony to Jews,** March 21, 1928, the following resolution was unanimously adopted:

"That the Council refuse to accept the resignation of Moses Gitlin, and express the hope that he will reconsider his resignation and return immediately to the work. In this connection, the Council also desires to go on record as confirming their former action of November 1st, 1927, endorsing Brother Gitlin and his sacrificial and effective service on the field, and absolving him from any blame as to his Christian character or actions."

We pass this information on to our readers for their enlightenment and encouragement, and earnestly plead with you all to take the entire work before God in definite and earnest prayer. Please stand with us and the work, both by your prayers and gifts. We hope to pass on to you good and cheering news from month to month. It is in our heart to greatly develop and extend the work, and we need your hearty co-operation. Why not send in an extra gift for Radost at this time? Funds are needed immediately to maintain the work now going on there.

OUR MARCHING ORDERS

By F. Spencer Johnson,

Hon. Director "Life & Liberty Truth Campaign and European Fellowship," London, England

Things are moving in Poland. This is the latest news. There is excitement in politics, and excitement in commerce, and now there is a 'move on' with Religion. When God is working, the enemy "gets busy". This is an old saying but absolutely true. At such times the missionaries need above all things to have spiritual discernment. The adversary trips us up quicker through our successes than he can in our failures. Our eyes are taken from off our Captain and Guide, and we look at our achievements. In that moment "the fiery darts" *(Eph. 6:16)* are shot into the unwatchful soul. Satan never shows his real colors. As an Actor, he appears true to the Word of God by transforming himself as an "Angel of Light" *(II Cor. 2:14)*. The footlights of his stage always dazzle. In a theater the footlights are only visible to the Actor. But the Devil's lights can be manifested to dazzle his audience. There is no doubt about this. We are all in danger the moment we take our eyes off Him Who is "The Light of the World". Then we no longer reflect Him. "If the light within us becomes darkness, how great is that darkness"! *(Matt. 6:23)*.

This is the condition of thousands of God's children today. A startling and staggering statement to make, but all too true. When a man sinks into that kind of darkness, he accuses his fellow-workers. "The Accuser of the Brethren" uses his dupes to expose others. How true is Romans 2:1. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things".

A Need for Humiliation

Yes, it is true, "things are moving" in Poland, and in many parts of Europe. Prayer is being answered. We must not be surprised if some Generals on the field receive "fiery darts" from the foe. Let no soldier dare to drop his armour and run, in such an hour of hand to hand conflict. God forbid that we should go and assist the enemy by thrusting our sword into the back of a fallen General. May I take you into confidence, and tell you plainly that **many have been wounded in the fight.** Thank God, some are asking for our prayers. They hardly know how to face the subtle and treacherous foe. When Ephesians 6:10 to 12 becomes a practical experience in the prayer life of the believers at home, then the forces of hell on the battlefields of Europe will be compelled to fall back. Study the titles of our clever adversary; he is undoubtedly the great Divider. He is an expert at splitting up and tearing down any good work; he is a great **kicker.** Like mules, his followers kick out and kick back. If my weak brother gives me a kick when he is tempted and tried, shall I retaliate with double stabs in his back? I refer to critical and unrighteous judgments. Is it not time to bend our heads in the dust of humiliation like Daniel, Ezra and Nehemiah? Let us ask God to have mercy upon us all. "Look on the fields they are white unto harvest". If I am to be privileged to have a share in the harvest, I must expect a few "kicks".

A Great Harvest among the Jews

The reaping among the Jews is to be the biggest thing ever known in the Christian era. The Devil knows it. He is alive to the situation. "He knoweth that he hath but a short time" *(Rev. 12:12)*. It is a serious business for the powers of darkness! Many ministers do not believe in "the Lake of Fire", but "the devils believe and tremble". They smell the brimstone. The great strategic

move on the part of Satan's Generals is to keep the Jews from knowing the Truth about the Cross. They know that as soon as Israel gets hold of the clear meaning of the Atonement and understands Paul's testimony to Victory through the Cross *(Gal. 2:20 and 6:14)*, it is surely **THE BEGINNING OF THE END.**

Are you surprised then that the Battalions of Satan are "getting busy" in Central Europe?

To those who look only at **the ebb and flow** of the armies in the battle there will come a drying up of Spiritual joy in this God-given task. Shall we discharge our wounded soldiers? God forbid! Shall we close our hearts and seal up our pocket-books because Generals have fought with carnal weapons? God forbid! Rather let us bind up the wounds. "Strengthen the weak knees." Pray for a deeper conviction of sin for **OURSELVES** as well as the active warriors on the field. Thus will the armies of the adversary be overthrown and routed. I believe the time **HAS COME** for the greatest Forward Movement we have ever known on the Continent of Europe. All Nationalities must be reached with the Glorious Gospel of God's Grace—but remember—

"TO THE JEW FIRST"

Therefore come with me to Calvary. It is the only place where we can discover the secret of true fellowship, and the spirit of discernment.

Listen to the Saviour's dying cry:

"Father, forgive them for they know not what they do". May His broken heart melt our stony hearts, and open our entire nature to His Mercy and Compassion! May we be brave enough to pray for our own needs, and then for the needs of Europe's perishing millions.

"O God, Merciful and Gracious, Thou didst give Thy Well-Beloved Son to die for **our** sins. To bleed and suffer that we might never perish. But for Thy Grace we might have been in a worse plight than the brigands of Europe—and the assasins of Siberia. Lord help us to have compassion on others, as Thou hast had compassion on us. Fill us with Divine Love so that the perishing millions on the dark Continent may have an opportunity to know our Redeemer. Forgive us for our cruel judgments. Pardon us for permitting the Arctic frosts of criticism to freeze our feelings into icy coldness. Shine into our hearts, O Thou Sun of Righteousness. Melt all that blocks the channel. Show us **our** sin. Blot out **our** transgressions. Let the Fire of Thy Eternal Justice banish all false assumptions. Have mercy upon Thine Ancient people in Poland and throughout Europe. Kindle our love afresh for perishing souls. 'Send forth Thy Light and Thy Truth', O Mighty Lord God of Israel. Hasten the time when we shall stand before Thee and look into Thy Face. Prepare us to hear Thee say—'Well done thou good and faithful servant, enter thou into the Joy of thy Lord." Amen.

THE COMING ONE

There is much to stir the Christian's heart in the report of an American student, Mr. Samuel J. Williams of Columbus, Ohio, giving his impressions from a recent visit to Palestine, where he has been pursuing special studies in preparation for obtaining a master's degree. According to Mr. Williams, a new Messiah who will become King of the Jews and whose appearance will put an end to the next world war is predicted by the orthodox Jews in the Holy Land. They declare that he will be "a superman," and that his kingdom will be a great center from which will radiate peace and brotherhood extending throughout the entire world.

The revelation of the Messiah will be preceded by the rebuilding of the temple, they say, adding that this will cause the enmity of many nations, especially those of the Moslem world. The last world war will focus itself in Palestine, and at the critical moment when all appears lost the Messiah, coming from Heaven will gain a decisive victory, according to the predictions. It is said he will immediately be proclaimed king, the first king of the Jewish nation in twenty centuries.

Of the 150,000 Jews in Palestine, says Mr. Williams, most of whom have returned there from the four corners of the earth since the war, at least 50,000 are expecting developments to rapidly transpire until at an unexpected moment the Messiah will be revealed. "The Jews are praying every day for the coming of the Messiah," declared the president of the town council of Pela Tikva, the largest Jewish agricultural colony in Palestine.

"The Jews believe that some time a Messiah will come who will bring good not only to the Jews but to the whole world," remarked D. Smithson, who was decorated for distinguished service in Palestine during the war. "This idea is spreading throughout the country," he continued.

"The movement to Palestine, the settling on the land and the building up of the Jewish national home is the forerunner of the Messiah," declared Ephraim Sacks, formerly of Chicago, now president of the town council of the beautiful orange producing colony, Rehovoth.

The ideal of the restoration of the temple just prior to the coming of the Messiah is soon to be realized, they hope. Ever since the destruction of their last temple in 70 A. D. by the Roman emperor Titus, the Jews here gathered daily at the famous "wailing wall" in Jerusalem, praying for the rebuilding of the temple. The invasion of the Moslems in the seventh century resulted in the erection of the Mosque of Omar, the third most sacred shrine of performance of the sacred rites of the ruined temple.

"The Mosque of Omar will be torn down soon and a wonderful temple like Solomon's shall be built there," happily exclaimed a rabbi as he was looking out over the temple area from the window of his synagogue.

Rumors are widespread that the specified parts of the temple have already been prepared in various countries, ready to be transported to Palestine and assembled at a moment's notice.

A group of Jerusalem Jews have actually sent a petition to the League of Nations, asking for a portion of the old temple site to be awarded the Jewish nation. The tabling of this petition by the League has not daunted their hopes for a restored temple. So sincerely are they expecting it that a class of prospective priests are being taught the performance of the sacred rites of the temple sacrifices.

The restoration of the temple will create an intense animosity among the surrounding nations, they fear. "The nations of the world will fight against Jerusalem in the near future," declared one of the largest manufacturers in Jerusalem. "The leaders of the Jews sense the situation but they are afraid to express their opinions publicly," he remarked.

The circumstances making possible a war in Palestine will be the withdrawal of the British administration, it is believed. The secretary of a synagogue in Jerusalem said to Mr. Williams: "The Jews have been waiting 2,000 years for England's help, but the English won't always remain here. A certain rabbi making a propheey 700 years ago foretold that the English would come into Palestine in 1916, but he also stated that they would leave Palestine before the expiration of a quarter of a century. This is yet to be fulfilled. Then, he says, there will be a big war here. The last world war will focus itself in Palestine. The kings of the earth shall fight against the Jews in Palestine, but the Messiah will come and cause the enemy to be utterly defeated.

"The Messiah will be recognized as the great world leader," the rabbis firmly maintain. "The law of the Lord shall flow out of Zion and nations will learn of war no more."

From all this it is evident that the Jewish rabbis have been studying the Hebrew Scriptures to some profit. Certainly the Messiah will come "at a critical moment" in the great siege of Jerusalem, as pictured in the 14th chapter of Zechariah. And certainly he will at once be proclaimed King. And certainly the temple will be restored before his coming to reign. And certainly the law of the Lord shall flow out of Zion. And certainly the nations will learn war no more.

All this is true, for the mouth of the Lord has spoken it. But what the rabbis have not yet learned is that the Messiah they expect is the Messiah who has already been here. He said He would come again, and He will. "Yet a little while, and He that shall come will come and will not tarry".

Then, too, what the rabbis know not is that their Messiah, before "His feet shall stand in that day upon the mount of Olives which is before Jerusalem on the east" *(Zech. 14:4)*,—even before that great event, He must come for His Gentile Bride, catching Her up to Himself in the air *(I Thes. 4:13-18)*. For this we look, and for Him we wait. "Amen! even so, come, Lord Jesus!"—*Editorial, Serving-and-Waiting.*

A WORD OF APPRECIATION

Nov. 22nd, 1927.

DEAR BRETHREN AND SISTERS:

We are very thankful and deeply conscious of added responsibility by the gift through some unknown (to us) friend for the gift of "The European Harvest Field". We are the only two Evangelical Missionaries to minister God's Word among nearly 5,000 lepers.

The paper is passed on to others. We praise the Great Teacher for His faithful messages in and through it. He who glorifies the Lord Jesus and leads us into all truth.

MRS. S. WHITE JANSEN.